

Articles to be enquired of, within the Prouince of Yorke, in the Metropoliticall visti- tation of the most reuerent father in God, Edmonde Archbisshop of Yorke, Primate and Metropoli- tane of Englande.

Grindall

In the xij. yeare of the raigne of our most gracious
Souveraigne Ladie Elizabeth, by the grace of God,
Queene of England, Fraunce and Ire-
lande, defender of the
sayth. sc.



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prouince of Yorke, in the Metropoliticall
visitation of the most reverent father in God,
Edmond Archiebisshop of Yorke, Primate
and Metropolitane of England.



Whether common prayer
be song or sayde, by your per-
son, Vicar or Curate in your
severall Churches or Chap-
pels, distinctly and reverently,
& in such order, as it is set forth
by the lawes of this Realme,
without any kinde of alterati-
on, and at due and conuenient
houres. And whether your Mi-
nister so turne himselfe and
stande in such place of your
Church or Chauncell, as the
people may best here the same.

And whether the holye Sacraments be likewylle ministred reue-
rently in such maner, as by the lawes of this realme is appoynted.
And whether vpon Wednesdayes, and Fridayes, not beeing
holydnyes, the Letanie and other prayers, appoynted for the day,
be sayde accordingly:

2 Whether you haue in your parish Churches and Chappels,
all thinges necessary and requisite for common prayer, and admi-
nistration of the Sacraments, specially the Booke of common
prayer with the newe kalender, a Psalter, the Englishe Bible in
the largiest volume, the two Comes of the Homelyes, the Para-
phrases of Erasmus translated into Englishe, the table of the ten
comaundements, a conuenient Pulpit well placed, a comely and
decent table, standing on a frame, for the holy Communion, with
a sayre linnen cloth to lay vpon the same, and some covering of

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1. Mike, Buckram, or other such like, for the cleane keepeing thereof, a fayre and comely Communion cup of siluer, and a couer of siluer for the same, which may serue also for the ministratiōn of the communion b̄cād, a decent large surplesse with stemes, a sure Cosser with two locks & ketes for the keeping of the Register booke, and a strong chest or boxe for the almose of the poore with thre locks and keyes to the same, and all other things necessary in and to the premisses:

2. Whether the forme of commination agaynst sinners, with certaine prayers following the same, set forth in the latter ende of the booke of common prayer, to be vsed at diners tyme in the yeare, be by your Minister plainly and distinctly red in your Church or Chappel vnto the people, betwene the Letany, and the cōmemoration or ministratiōn of the holy cōmunion, thre times at the least in the yeare, that is to say for oþer sake, yearly vpon one of the thre Sundayes next before Easter, for the first tyme, vpon one of the two Sundayes next before the feast of Pentecost for the seconde tyme. And for the thirde tyme, vpon one of the two Sundayes next before the feast of the birth of our Lord, ouer and besides the accustomed reading therof vpon the first day of Lent.

3. Whether in your churches and chappels, all Aulters be vtterly taken downe and cleane remoued, euē vnto the foundatiōn, and the place where they stode, paued, and the wall, whereto vnto they ioyned, whitid ouer, and made vnisorme with the reast, so as no breach or rupture appeare. And whether your Roodlofts be taken downe, and altered so, that the upper partes thereof with the soller or loft be quite taken downe vnto the crosse beame, and that the sayde beame haue some conuenient creast put vpon the same?

4. Whether your Churches and Chappels with the chancells thereof be well and sufficiētly repayed, and kept without abuse of any thing. And whether your churchyardes be well fensed, and cleniētly kept. And if any part thereof be in decay, through whose deſault it is so:

5. Whether all and every Antiphonars, Mass booke, Cratiles, Portelles,

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Portelles, Processionals, Pannalles, Legendaryes, and all other bookes of late belonging to your Church or Chappell, which serued for the superstitious Latine service, be utterly defaced, rent, and abholished, and if they be not, through whose default that is, and in whose keeping they remaine. And whether all Vestments, Albes, Tuncles, Stoles, Phanons, Vires, Paxes, Handbelles, Sacringbelles, Senseres, Crismatories, Crosses, Candlestickes, Holy water stocks, Images, and such other reliques and monumets of superstition and Idolatrie be utterly defaced, broken, and destroyed. And if not, where & in whose custodie they remaine?

7 Whether your person, vicar, curate, or minister, doe weare any cope in your Parish church or chappell, or minister the holy Communion in any Chalice heretofore vsed at Mass, or in anye profane cuppe or glasse, or vse at the ministracion thereof anye gestures, rites, or ceremonies, not appoynted by the booke of common prayer, as crossing or breathing ouer the sacramentall bread, and wine, or shewing the same to the people, to be worshipped and adored, or any such lyke, or vse any Dyle and Chrisme, Tapers, spattle, or any other Popish ceremonie in the ministracion of the Sacrament of Baptisme?

8 Whether any holy dayes or fasting dayes heretofore abrogated, or not appoynted to be vsed, as holy dayes, or fasting dayes, by the newe Kalender of the booke of common prayer, be eyther proclaymed, and bidden by your Person, Vicar or Curate, or be superstitiously obserued by any of your parish, and what be their names, that so doe obserue the same, and whether there be anye ringing or tolling of Bells to call the people togither vsed in any of those dayes, more or otherwise, then commonly is vsed vpon other dayes, that be kept as workdayes?

9 Whether, when anye man or woman is in passing out of this lyfe, the Bell be tolled, to moue the people to pray for the sick person, especially in all places, where the sick person dwelleth neare vnto the Church, and whether after the time of his or hir passing out of this worlde, there be any more ringing, but one short peale before the buriall, and another short peale after

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the buriall, without any other superfluous or superstitious ringing. And whether on all Saintes daye after Euening prayer, there be any ringing at all, or any other superstitious ceremony used, tending to the maintenaunce of Popishe purgatorie, or of prayer for the deade, and who they be, that use the same. And whether there be any ringing, or knolling of belles on sundayes or holy dayes, betwene morning prayer, and the Letanie, or in any time of the common prayer, reading of the Hymnelies, or of preaching, except one Bell in conuenient time to be rong or tolled before the Sermon, or any other ringing used vpon Saintes tides or festinall dayes, sauing to common prayer, and that without excelle, and who doth ring or knolle otherwise?

10 Whether your Person or Vicar, haue preached, or cause to be duely preached in your Church, his quarterly, or monethly Sermons, as by the Queenes Instructions he is bounde, and what be the names of such, as haue preached for him, and whether he hath admitted any man to preach, not having sufficient licence, or hath inhibited or letted anye from preaching, hauing sufficient licence?

11 Whether any Person or Persons, not being ordred at the least for a Deacon, or licenced by the Ordinarie, do say common prayer openly in your Church or Chappell, or anye not being at the least a Deacon, doe solemnise Matrimonie, or administer the Sacrament of Baptisme, or deliver vnto the Communicants the Lordes Cup, at the celebration of the holye Communion, and what he, or they be, that so doe. And whether the Person, Vicar, or Fermer of your benefice, do cause or suffer, any Curat or Minister to serue your Church, before he be examined, and admittid by the ordinarie, or his deputie in writing, and doe shewe his licence to the Churchwardens, and whether any Curat doe serue two Cures at one time, without the speciall licence of the Ordinarie, or his deputie in that behalfe, in writing first had?

12 Whether your Person, Vicar, or Curat, doe encreie Sunday, when there is no Sermon, reade distinkly and plainly some parte of the Homilies, prescribed and set forth by the Queenes autho-

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authorisde to be read, and every holy day, when there is no Sermon, immediatly after the Gospell, openly, plainly, and distinctly, recypte to his Parishioners, the Lordes prayer, the Articles of the fayth, and the tenne Commaundements in english, and whether anye Minister not admitted by the Ordinarie, or by other lawfull authoritie, doe expounde any scripture, or matter of doctrine, by the way of exhortation, or otherwyse, and thereby omit and leaue of the reading of the Homelies:

13. Whether your Person, Vicar, or Curat doe every Sunday and holy day, openly in the Church call for, here, and instruct all the Children, Apprentises, and seruaunts of both sexes, that be of conuenient age within your Parish, or at the least so many of them by course, as the time will serue, and as he may well heare and instruc, so halfe an houre at the least, before or at the evening prayer, in the tenne Commaundementes, the Articles of the beliefe, and the Lordes prayer, and diligently examine and teach them the Catechisme, set forth in the booke of common prayer. And whether for that purpose, he doth take the names of them all, and by course call certaine of them by name every sunday, & holy day, to come to the teaching of the same Catechisme.

14. Whether all fathers and mothers, maysters, and dames of your Parische, cause their children, seruauntes and apprentices, both mankinde and womankind, being aboue seven yeres of age, and vnder twentie, which haue not learned the Catechisme, to come to the Church on Sundayes and holydayes, at the tymes appointed, or at the least such and so manye of them, as your minister shall appoynt, and there diligently and obediently to heare and to be ordered by the minister, vntill such tyme, as they haue learned the same Catechisme, and what be the names of those, that doe not cause their children, seruauntes, and apprentices, so to come to the church, to be instructed and examined, and howe many of the sayde children, seruauntes, and apprentices be in your Parish, whiche being aboue seven yeares olde, and vnder twentie peares of age, can not saye by heart the sayde Catechisme, and what be their names and age, and with whom they dwelle.

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15 Whether your Person Vicar, Curate, or other Minister in your Church or Chappell, hath admitted to the receyving of the holy Communion, any open and notorious sinner, or euill liuer, by whom the congregation is offended, without due penance first done, to the satisfaction of the congregation, or any malicious person, that is out of charitie, or that hath done any open wrong to his neighbour by worde or deede, without due reconciliation first made to the partie that is wronged?

16 Whether your person, vicar, curate, or minister, hath admitted to the holy Communion any of his Parishes, being aboue twentie yeares of age, eyther mankind or womankind, that cannot say by heart the ten Commaundements, the Articles of the fayth, and the Lordes prayer in English, and what be the names of such, as cannot say the same, or being aboue fourteene yeares, and vnder twenty yeares of age, that can not say the Catechisme, set forth in the sayde booke of common prayer. And whether he marry any persons, which were single before, that cannot say the Catechisme. And whether he beth to eramine his Parishioners at conuenient tymes before he administer vnto them, and namely before Easter yearly, to the intent he maye knowe, whether they can say by heart the same, which is required in this behalfe, or no?

17 Whether your Priestes and Ministers be peacemakers, and no brawlers, or sowers of discorde, and erhort their Parishioners to obedience towardes their Prince, and all other, that be in authoritie, and to charitie and mutuall loue among themselves, whether they be diligent in visiting the sick, and comforting them, and doe moue them earnestly, especially when they make theyre Testaments, to consider the necessarie of the pore, and to glue to their boke or chest, their charitable deuotion and almose?

18 Whether they neglect the studie of the holye Scriptures and of the worde of God, and whether such of them as be vnder the degree of a maister of Arte haue of their owne, at the least the newe Testament, both in English and Latine, and whether they doe every day with god aduisement conferre one Chapter of the

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Latine and English togither at the least. And whether they haue
gauen due account thereof, and to whome?

19 Whether anye of your persons, vicars, curates, or minis-
ters be fauourers of the Romishe or forcyne power, letters of
true religion, preachers of corrupt and Popishe doctrine, or main-
teyners of sectaries, or doe set forth and extoll vaine and supersti-
tious religion, or be mainteyners of the unlearned people in igno-
rance, and error, encouraging or mouing them, rather to pray
in an unknowne tongue, than in Englishe, or to put their trust in
a certaine number of prayers, as in saying ouer a number of
beades, Ladie Psalters, or other like?

20 Whether any doe preach, declare, or speake any thing in
derogation of the booke of common prayer, which is set forth by
the lawes of this Realme, dispraysing the same, or any thing ther-
in contained?

21 Whether your persons, vicars, & curates, haue twise in the
yere vpon some Sundaye within one Moneth next after Easter
and Michaelmasse, read openly in the church, after the gospell be
said, plainly without addition or chaunge, a declaratiō of certayne
principall articles of religion set forth by both the Archbishops,
and the reast of the Bishops of this realme for vniuity of doctrine:

22 Whether your person, vicar, curate, minister, or reader,
doe church any unmaried woman, which hath bene gotten wþth
childe out of lawfull mariage, & say so: hit the forme of thankesgi-
ving of women after childdbirth, except such an unmaried woman
haue either before hit childdbirth, done due penaunce for hit fault
to the satisfaction of the congregation, or at hit comming to glue
hanches, doe openly acknowledge hit fault before the congrega-
tion, at the appoyntment of the Minister, according to order pre-
scribed to the sayde Minister, by the Ordinarie or his Deputie,
the same churching to be had alwayes on some Sunday or hollye
day, and vpon none other day:

23 Whether any of your Persons, Vicars, Curates, or Mi-
nisters, or any other Priest, or any lay man or woman, doe wil-
fully maintayne, or defende any heresies, false opinions, or popish

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errors, contrarie to the lawes of almighty God, and true doctrine, by publique authoritie in this realme nowe set forth, and what be their names. And whether any keepe any secret conuenientie's, preachings, lectures, or readings contrarie to the law. And what be their names?

24 Whether there be any in your Parish, that openly, or privatly say Mass, or heare Mass, or any other kinde of service, or prayer, than is set fourth by the lawes of this Realme.

25 Whether any popish Priests, or runnagat persons, minstrels, or deprauers of true religion, that doe not minister, or frequent common praycer now vsed, nor communicate at tymes appointed by the law, doe resort secretly or openly into your Parish, and to whome, and of whome be they receyued, harbored, and releeued, and what be their names and surnames, or by what names are they called?

26 Whether your Persons and Vicars, be resident and dwelle continually vpon their Benefices, doing their dutties in preaching, reading, and ministering the Sacramentes, and whether they keepe hospitalitie, according as their lyuinges will extende, And whether their houses and Chauncelles be well repayzed and upholden?

27 Whether they or any of them haue mo Benefices than one, how many, and in what countries they be, and what be the names thereof?

28 Whether they, when they be absent from their Benefices, doe leaue their cures to a rude and unlearned Person, and not to an honest, and well learned expert Curate, which can, and will teach the people wholsome doctrine, and whether in their absence they doe procure learned men to Preach in their Churches, and Cures, at least one Sermon every quarter of a yere?

29 Whether such Persons and Vicars as be not resident, neither keepe hospitalitie, doe releeue their poore Parishioners, and what giue they yericly to them, and if they be not resident, and may dispende yericly twentie poundes or aboue, eyther in this diocesse, or else where, whether doe they distribute euerie yeare among

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among these poore parshoners, at the least the fourtieth part of the
frutes of their benefices, where they be not resident?

30 Whether your Persons, Vicars, Curates, and Spinsters,
keepe well their Registers of all Weddinges, Buryinges, and
Christnings within your Parishes, and doe present a copie of
them once every yere, by Indenture to the ordinary, or his of-
ficers. And whether they rede the Quenes Maesties Injunctions
euery quarter of a yere once, or no?

31 Whether they, or any of them, keepe any suspected women
in their houses, or be incontinent persons, giuen to Drunken-
nesse, Idlenesse, or be haunters of Tauerne, Alehouses, or sus-
pected places, or be hunters, haukers, dicers, carders, Tablers,
Silverers, or otherwise suspected of any notorious crime, or give
any euill example of lyfe, and whether they (as they ought to doe)
occupie themselues in the reading, or hearing of some part of the
holie scripture, or other god Author, or in some other godly or lau-
dable exercyse, meete for their vocation?

32 Whether they, or any of them, doe keepe or suffer to be kept
in their Personage or Vicarege houses, any Alehouses, Tip-
pling houses, or Tauerne, or doe sell Ale, Bere, or Wine?

33 Whether your Persons or Vicars, haue bought their Be-
nefices, or come to them by Simonie, fraude, or deceit, or by any
colourable pact, or other unlawfull meane whatsoeuer, or be be-
miently suspeged or dissained thereof. And whether they keepe in
their owne handes, or haue dimisid, and let to ferme their Per-
sonages, and Vicareges, or their Glebe lande, or Tithes, or
any part thereof, and whether any such lease be made for the per-
fourmyng of any Simoniacall pact, made directly or indirectly,
betwene the Incumbent and the patron, or betwene the In-
cumbent and anye other person, for the presenting of the same
Incumbent to that Benefice?

34 Whether any patron of any Benefice, or other Person or
Persons, having Thaduousion, or gift of any Benefice within
this Dioces, haue couenaunted & practised with any priest or Mi-
nister, presented by him to any benefice, to haue of him, or his

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riende, any somme of readie money , for presenting him to the same, or haue erased by promise or bond any lease, eyther of the whole benefice, limiting the rent farre vnder the full value, or of the Mansion house , Glebe landes , or any portion of the Tithes, and frutes of the same Benefice , paying lytle or nothing therefore, or hauing reserved their owne Tythes, within the Benefice, free vnto themselves , or else haue extorted some yerely pension, or other yerely commoditie to him,his childe, seruaunt, or friend, for preferring any to the same Benefice, or otherwise haue made againe by any colour,deceit , or Simoniacall pact , in bestowing the saide Benefice, and whether any such patron or other Person be vehemently suspected or defamed of any such Simonie , or Simoniacall pact :

35 Whether the Church of your Parishes be now vacant, and destitute of an incubent , or no , and if it be , howe long it hath beeне vacant, and who is the Patron , and whether he suffereth the benefice to lye vacant, and occupieth the glebe lande , and taketh the tythes, and other frutes to himselfe , during the time of the vacation, or who else occupieth and taketh the same :

36 Whether there bee any lay or tempozall man, not beeing within orders,or any childe that hath, or enioyeth any benefice or spirituall promotion:

37 Whether any Priest or Minister be come into this Dioces, out of any other Dioces , to serue any cure here, without letters testimoniall of the Ordinary, from whence he came, to testifie the cause of his departing from thence, and of his behaviour there :

38 Whether for the reteyning of the perambulation of the circuite of your Parishes, the person, vicar, or curate, churchwardens and certaine of the substanciall men of the Parish, in the dayes of the Rogations, commonly called the gang dayes, walke the accustomed bounds of your Parish , and whether in the same perambulation, and going about, the curate doe vse any other rite or ceremonie, then to say or sing in English , the two Psalmes, beginning, Benedic anima mea domino, that is to say, the Citt. psalme, and the Citt. Psalme, and such sentences of Scripture, as be appointed

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pointed by the Queenes Matelies Injunctions, with the Letany, and Suffrages following the same, and reading one Homilie, alreadie devised and set forth for that purpose, without wearing any Surplices, carrying of Banners, or Handbilles, or staying at Crosses, or other such like Popish ceremonies?

39 Whether anye Parische Clarke be appoynted agaynst the god will, or without the consent of the person, vicar, or curate, whether he be not obedient to the person, vicar, or curate, especially in the time of celebration of divine service, or of the Sacraments, or in any preparation thereto. And whether he be able, and readie to read the first Lesson, the Epistle, and the Psalms, with answere to the suffrages as is used, and whether he keepe not the bookes, and ornaments of the Church, sayre and cleane, and cause the Church and Quere, the Communion Table, the Pulpit, and the Font to be made decent and cleane, agaynst service time, the communion, sermon, and baptisme?

40 Whether there be any man or woman in your Parish that resorteth to any Popish priest for Christ or auricular confession, or any that within thare yeares now last past, hath beeene reconciled vnto the Pope, or to the church of Rome, or any that is reputed to be suspected so to be, and whether there be any, that refuse to come to the Church to heare divine service, or to communicate according to the order now established by publicke authoritie, and what be their names?

41 Whether there be anye person or persons, ecclesiasticall or temporall within your Parish, or else where, within this Dioces, that of late haue retayned, or kept in theyre custodie, or that read, sell, bittre, disperse, carry, or deliuere to others anye Englishe bookes, set forth of late yeares at Louain, or in any other place beyond the seas, by Harding, Dorman, Allen, Saunders, Stapleton, Marshall, or any of them, or by any other Englishe Papist, either agaynst the Queenes Matelies Supremacie in matters ecclesiastical, or agaynst true religion, and catolicke Doctrine now receyued, and established by common authoritie within thys Realme, and what these names and surnames are?

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42 Whether there be any in your Parische, that useth to pray in English, or in Latine, vpon Beades, or other such like thing, or vpon any superstitious popishe Primer, or other like booke, and what be their names?

43 Whether the people of your parish, especially householders, hauing no lawfull excuse to be absent, doe saythfullye, and diligently endeouour themselues, to resort with their Children and Servauantes, to their parish Church or Chappell, on the holys dayes, and chiesly vpon the Sundayes, to Morning and Evening prayer, & vpon reasonable let thereof, to some vsuall place, where common prayer is used, and then and there abyde orderly and soberly, during the time of common prayer, Homelyes, Sermons, and other seruice of God there used, reverentlye, and devoutly giuing themselues to the hearing thereof, and occupying themselues at times conuenient in priuate prayer, & who they be that eyther negligently or wilfully absent themselues, or come very late to the Church, vpon the Sundayes especially, or that walke, talke, or otherwise unreverently behauie themselues in the Church, or use any gaming abrode, or in any house, or sit in the Stretes, or Churcharde, or in any Tauerne or Alehouse vpon the Sundaye, or other holy day, in the time of common prayer, Sermons, or reading of the Homelies, eyther before none, or after none:

44 Whether the forfeyture of twelue pence, for euerye such offence, appoynted by a Statute, made in the first yere of the Queenes Maisties raigne, be levied and taken according to the same Statute, by the Churchwardens of euerye person that so offendeth, and by them be put to the vse of the poore of the parish, and if it be not, by whose default it is not levied. And what particular sommes of money haue bene forfaid that way, and by whome since the feast of Easter in the yere of our Lorde 1570. vntill the day of giving vp the presentment concerning these Articles. And so from time to time, as the said Churchwardens and Sudorinem shall be appoynted to present in this behalfe, and how much of such forfeytures haue bene deliuered to the vse of the

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pose of the parish, and to whome the same hath bene deliuered?

45 Whether ye knowe any, that in the time of the reading of the Lection, or of any other part of the common prayer, or in the time of the Sermon, or of reading the Homelies, or anye part of the Scriptures to the parishioners, any person haue departed out of the Church without just and necessarie cause, or that disurbeth the Minister, or preacher any maner of wayes in the time of diuine seruice, or Sermon. And whether any in contempt of their parish Church or Minister doe resolt to any other church or no?

46 Whether there be any Inkeopers, Alewires, Vittallers, or Tipplers, that suffer or doe admit any person or persons, in their houses to eate, drinke, or play at Cardes, Tables, or such lyke games in the time of common prayer or Sermon, on the Sundries or holy daies. And whether there be anye Shoppes set open on Sundayes or Holy dayes, or any Butchers or others, that commonly vsse to sell meate, or other things, in the time of common prayer, preaching or reading of the Homelies. And whether in any Faires or common Marketes, falling upon the Sunday, there be any shewing of any wares before the diuine service be done? And whether any Markets or selling of any wares be vsed or suffered in any Church yarde?

47 Whether for the putting of the Churchwardens and Swornemen the better in remembraunce of their dutie in obseruing and noting such, as offend in not comming to diuine seruice, your Minister or reader doe openly euery Sunday, after he haus red the seconde Lesson at morning and evening prayer, monish and warne the Churchwardens and Swornemen to looke to their charge in this behalfe, and to obserue who contrarie to the sayde Statute offend in absenting themselves negligently, or wilfullly from their parish Church or Chappell, or vnreuerently (as is aforesaid) vsle themselves in the time of diuine seruice?

48 Whether the Churchwardens of the last yeare haue given to the parish a iust account of the church godes and rentes that were committed to their charge, according unto the customs that hath bene afoore time vsed, and what church godes they or any

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any other hane solde, and to whome, and whether to the profit
of your church or no: And what hath beene done with the money
thereof comming?

4.9 Whether the churchwardens, and sworne men of the last
yere, haue of any privat corrupt affection concealed any crime, or
other disorder in their time done in your parishe, and haue not
presented the same to þ Bishop, Chauncelor, Archdeacon, Com-
missarie, or such other as had authoritie to reforme the same, and
whether they or any of them, at any such time, as they shoulde
haue beene at diuine service on Sundayes, or Holy dayes, and
shoulde there haue obserued others, that were absent, haue beene
away themselues at home, or in some Taverne, or Alehouse, or
else about some worldly busynesse, or at Bowles, Cardes, Tables,
or other gaming, without regarde of their office and duetie in
that behalfe?

5.0 Whether any man hath pulled downe or discouered any
church, chauncell, or chappell, or any part of anye of them, any
church porche, Westrie, or Streple, almose house, or such like, or
haue plucked downe the Belles, or haue sellled or spoyled any
wood or timber in any church yarde?

5.1 Whether your Hospitals, Spittles and almose houses be
well and godly vsed according to the foundation and auncient or-
dinances of the same, whether there be any other placed in them,
than poore impotent and needie persons, that haue not where-
with, or whereby to liue?

5.2 Whether haue ye Collectors for the poore of your Parish,
whether doe they their duetie in gathering and distributing the
almose of the parishioners, according to a Statute thereof made
in the fift yeare of the Quernes Maistries raigne, and make a
just accompt thereof quarterly, what sommes of money the
Churchwardens or sworne men of the last yere haue levied,
and delyuered to the sayde Collectors of the forseytures of such
persons, as haue not duly resorted to their Parish Church or
Chappell, vpon Sundayes and Holydayes, during the time that
they were in office, bringing a true certificate in wyting therof
from

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from the sayde Collectors, at such time as ye gine by your p[re]sentment:

53 Whether there be any person or persons in your Parishes
of habilitie, that obstinately or frowardly refuse to gine reasonable
towards the helpe and relieve of the poore, or doe wylfully dis-
courage others from so charitable a deede, and what be their
names, and what sommes doth anye of them withdrawe, which
he or shee before was wont to gine, there being no iust cause so
to doe?

54 Whether there be any in your Parishes, that minister the
goodes of thos that be dead, without lawfull authoritie, or anye
that suppose the last will of the dead, or any executors, that haue
not fulfilled their testators will, specially in payng of Legacies
givene to the Church, or to other god and godly uses, as to the re-
lief of pouertie, to Orphanes, poore Scollers, poore Maydes ma-
ritages; high waies, Scooles, and such lyke?

55 Whether there be any, which of late haue bequeathed in
their testaments, or otherwise anye Ordinarie hath appoynted
any Jewels, Plate, Ornamentes, cattle, or graine, or other
moveable stockes, Annuities, or sommes of money for the erection
or finding of any obittes, diriges, trentales, torches, lights, Ta-
pers, Lampes, or any such lyke vse now by laws forbidden, which
are not payde out of any landes, and wherevnto the Queenes
Maestrie, is not entituled, by any Acte of Parliament, and if there
be any such Legacie or appointment, what is the names of such
testators, and of the executors of their Testamentes, what is
the quantitie and qualitie of the gift, and to what godlye and
lawfull vse is the same conuerted and employed?

56 Whether there be any money or stocke appertayning to
your Parishes Church or Chappell, or to the poore of your Pa-
rishes, in any mans handes, that refuseth or deserreth to pay the
same, or that vseth frawde, deceit or delay to make any accompt
in the presence of the honest of the Parishes for the same. And
whether any such stocke be decayed, by whose negligence, and in
whose handes. And whether the stote of the poore mens Box be

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openly, and ~~privately~~ openly giuen where neede is, without partiall affection?

57 Whether the Scholemasters which teach within your Parish, eyther openly or privately in any Noble or Gentlemanes house, or in any other place there, be of god and sincere religion, and conversation, and be diligent in teaching and bringing vp of youth, whether they be examined, allowed, and licence d by the Ordinarie or his officer in that behalfe, whether they teach the Grammer set forth by King Henry the eyght of Noble memorie, and none other, whether they teach any thing contrarie to the order of religion now established by publick authoritie. And whether they teache not their Schollers the Catechisme in Latine, lately set forth, and such Sentences of Scripture, as shall be most expedient, and meete to moue them to the loue and due reverence of Gods true religion, nowe truely set forth by the Queens Maiesties authoritie, and to induce them to all godlinesse and honest conversation, and what be the names and surnames of all such Scholemasters and teachers of youth within your Parish, as well of such as teach publikely, as those that teach in the houses of Noble men, Gentlemen, or other private men?

58 Whether there be anye among you that use Sorcerie, Witchcraft, or enchantment, Magick, incantations or Figromancie, or that be suspected of the same, and whether anye use any charmes or unlawfull prayers, or invocations in Latine, or otherwise, and namely Midwives in the tyme of womens traunale of childe, and what be their names?

59 Whether there be among you anye blasphemers of the name of God, great or often swearers, adulterers, fornicators, incestuous persons, Babodes or receyuers of noughtie and incontinent persons, or harborers of women with childe which be unmaried, conveying or suffering them to go away before they doe any penance, or make satisfaction to the congregation, or any that be vehemently suspected of such faultes, or that be not of god name and fame touching such crimes and faultes, any drunkards, or ribleys, or any that be malicious, contentious, or uncharitable

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charitable persons, common slauderers of their neighbors, rapiers, solders, or sowers of discorde betweene neighbors?

60 Whether there be any in these partes, that haue maried within the degrees of affinitie; consanguinitie, by the lawes of God forbidden, so set out for an admonition, in a table nowe appointed to be affixed in euerie Parische church within this Dioces, or any that being divorced or seperated for the same, doe yet notwithstanding cohabite and kepe compaines still togither, or any that being maried without those degrees, haue unlawfully forsaken their wifes or husbands, and maried others. Any man that hath two wifes, or any woman that hath two husbandes, any that being divorced or seperated a sunder, haue maried againe. Anye maried, that haue made precontractes. Anye that haue made priuie or secret contractes. Any that haue maried without bannes chaire solemnly asked. Any cupples maried, that lyue not togither, but slauderously live apart. Any that haue maried out of the Parische church, where they ought to haue solemnised their mariage?

61 Whether the Minister and Churchwardens haue suffered any Lordes of Misrule or Sommer Lordes or Ladies, or any disguised persons, or others in Christmasse, or at May games, or any morrice dauncers, or others at rishe bearings, or at anye other times, to come vnceruently into the church, or churchyard, and there to daunce, or playe any unseemely partes with scoffes, jestes, wanton gestures, or ribalde talke, namely in the time of common prayer. And what they be that commit such disorder, or accompanie or maintaine them?

62 Whether the Archdeacon, Chauncelour, Commissarie, officiaall or anie other busing Ecclesiasticall jurisdiction in this Dioces, their Registrars or Actuaries, Oparitors or Summoners, haue at any time winked at and suffered anye adulteries, fornications, incestes, or other faultes and offences, to passe and remaine unpunished, and uncorrected, for money, rewardes, bribes, pleasure, friendship, or any other parciall or affectionate respect, or anie of them haue beene burdenson to anie in this

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Dioces, by exacting or taking excessive fees, excessive procurations, anie rewardes, or commodities, by the way of p[re]sentation, gift, contribution, helpe, redemption of penance, omission of quarter sermons, obtaining of any benefices, or office, or anie other like wayes or meanes:

63 How many Adulteries, Incestes, and Fornications, are notoriouslly knowne to haue beene committed in your Parish, since Easter. 1570. How many offenders in any such faultes haue beene put to open penance, and openly corrected, and how many haue beene winked at, and borne withall, or haue fined and payed money to the Archdeacon, Chauncelor, Commissarie, Officiall, or their deputies, or to the Deanes, Registrars, or Sommers, or any of them, for to escape open punishment, and correction: And what their names are: &c

64 Whether the Deanes curals, and Scumers, & c. of them doe pay any annuall rent, fee, or pention for their offices, and what they pay, and to whom:

65 Generally whether there be among you, any notorious evill liuers, or any suspected of any notorious sinne, fault or crime, to the offence of Christian people committed, any that wil bookeynly refuse to conforme themselves to unitie and godly religion, now established by publike authoritie, or any that bruste abode rumors of the alteration of the same, or otherwise that disturbeth god orders, and the quietnesse of Christs Church, and the Christian congregacion.

The tenor of the othe, ministred to the Churchwardens and sworne men.

YE shall sweare by Almighty God, that ye shall diligently consider all and every the Articles gyuen to you in charge, and make a true auantwe unto the same in writing presenting all & every such person and persons, dweling within your Parish, as haue committed any offence or fault, or made any default, mentioned in any of the same Articles, or which are vehemently suspected or disfamed of anye such offence, fault or default, wherein ye shall not present any person or persons, of any euill will, malice or hatred, contrarie to the truth, nor shall for loue, fauour, mede, dreade or anye corrupt affection, spare to present any, that be offendours, suspected or disfamed in any of these cases, but shal doe vprighly, as men hauing the feare of God before your eyes and desirous to maintaine vertue, and supprese vice. So God helpe you.

